1:Radin E-5 (1908-1913) 1923
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867 be able to retain your hold on men. If you do your work to the
593 satisfaction of your husband, he will never leave you. I say again,
832 it is not proper to use medicine. Above all, do not use medicine until you have passed your youth. You will otherwise merely make yourself weak. You will lead a weak life. It may even happen that you will cause yourself to become foolish.

[581] Do not use a medicine in order to marry. If you marry remain faithful to your husband. Do not act as though you are married to a number of men at the same time. Lead a chaste life. If you do not listen to what I am telling you and you are unfaithful to your
[626] husband, all the men will jeer at you. They will say whatever they wish to (and no one will interfere). Every man will treat you as though he were on the "joking relationship" with you. If you do not listen to me, therefore, you will injure yourself.

867 Thus the old people used to talk to one another. Thus they would
584 warn one another against certain actions. They used to instruct the young girls as they grew up (just as I am doing to you now). That is why I am telling of these things now.

My daughter, as you grow older and grow up to be a young woman, the young men will begin to court you. Never strike a man, my
[683] daughter. It is forbidden. If you dislike a man very much, tell him gently to go away. If you do not do this and instead strike him, remember that it frequently happens that men know of medicines; or if they themselves have none they may know from whom to
[754] get them. If you make a man feel bad by striking him, he may use this medicine and cause you to run away with him and become a bad woman. It is for this reason that the old men used to warn the young girls not to strike the men who are courting them, but whom they dislike. Pray with all your heart that you do not become such a woman.

867 Do not act haughtily to your husband. Whatever he tells you
593 to do, do it. Kindness will be returned to you if you obey your husband, for he will treat you in the same manner.

858 If you ever have a child, do not strike it. In the olden times when a child misbehaved the parents did not strike it, but they made it fast. When a child gets hungry, he will soon see the error of his ways. If you hit a child, you will be merely knocking the wickedness into him. Women should likewise never scold the
● [861] children because children are merely made wicked by scoldings. If your husband scolds the children, do not take their part, for that will merely make them bad. In the same way, if a stranger makes your children cry, do not say anything to the stranger in the presence of the children, nor take their part in his presence. If you wish to prevent a stranger from scolding your children, keep them home and teach them how to behave by setting them a good example. Do not imagine that you do the best for your children by

6:Oestreich E-5 (ca. 1943) 1944
NP12 Winnebago NP12

178 bers of the tribe. The older generation does not generally
182 try to resist the change, nor encourage it, but rather the ten-
561 dency is to mourn the past. A few realize that the unhappy plight of the younger generation is but one of the many changes in their society brought on by the breakdown of tribal organization due to contact with white religion, liquor, and government.

[86] [626] Originally the training of the young was in the hands of the elders of the tribe and rules were put into effect by group controls; whereas now these controls have gone, and it is only in recent years and only among a few families that the idea of parental control is stressed in the same manner as in white society.

Consequently we have the picture of a younger generation following their particular whims and an older generation seeing the wrongs of such a situation but feeling powerless to relieve it.

Types of Cultural Change

178 Having become acquainted with the attitudes of members of a changing society, let us consider cultural change itself. For purposes of simplification we can break down our main heading of cultural change into four types.

1. We are all familiar with the direct Indian-to-white cultural change which is of so long standing, and so obvious that it hardly requires further explanation other than mentioning the Indians' use of white foods, houses, clothing, and the myriad other aspects of white culture which have become a part of the Indians' life.

2. One of the complexities of cultural change is that some customs taken over from the whites remain relatively static in the Indian society, but continue to change at a faster rate in the white group. A good example of this is in the realm of material culture. The women's buckskin dresses were of course long ago exchanged for broadcloth and other fabrics fashioned along Indian styles, but these were later replaced by calico dresses in the last century following the then current

Fasting

Whenever these girls went out to get wood my older brother and I would play around with them a great deal. We did this even although we were fasting at the time. Of course we had to do it in secret. Whenever our parents found out we got a scolding and so did the girls. At home we were warned to keep away from menstruating women, but we ourselves always sought them.

After a while some of the people living in the lodges moved away and we were left alone. They moved far ahead of us. We ourselves were to move only a short distance at a time. My father and my brother-in-law went out hunting and killed seventy deer between them, so that we had plenty of meat.

When the girls with whom I used to play moved away I became very lonesome. In the evenings I used to cry. I longed for them greatly and they had moved far away!

Soon we got fairly well started on our way back. We moved to a place where all the leaders used to give their feasts. Near the place where we lived there were three lakes and a black-hawk's nest. Right near the tree where the nest was located, they built a lodge and our war-bundle [10] was placed in it. There my elder

[10] The war-bundle was the most sacred object among the Winnebago. It consisted of dried animal skins, other parts of animals, reed flutes, etc., all of which had some symbolical meaning. The various animal remains, for instance, were supposed to give the owner the powers of these animals, the sound of the reed flutes was supposed to paralyze his enemy and make it impossible for him to walk. Each clan possessed at least one such bundle and whenever the tribe went on the warpath, this bundle was carried on the back of some

7: Radin E-5 (ca. 1912) 1926 NP12 Winnebago NP12

the young girls not to maltreat a man. Hope with all your heart that you do not fall into such a predicament. I really mean what I say.

Do not be haughty with your husband. Do whatever he says. Kindness will be returned to you and he will treat you in the same way as you treat him.

If you have a child and it is naughty, do not strike it. In olden times when a child was naughty, the parents did not strike it, but instead made the child fast. Then when he is quite hungry he will reflect upon his disobedience. If you hit the child you will merely be putting more naughtiness in him. It has also been said that mothers should not lecture their children, that they merely make them bad by admonishing them. If your husband scolds them, do not take their part for then they will become bad indeed. If a stranger makes your children cry, do not speak to the stranger in your children's presence and take their part, If you wish to take the children's part, prevent such a thing from happening and keep your children home, and there at home, take good care of them and think of the best means of letting your children get to know you. When you are bringing up children, do not imagine you are taking their part if you just speak about loving them. Let them see it for themselves. Let them see what love is by observing you give things away to the poor. Then they will see your good deeds and then they will know whether you have been speaking the truth or not.

Do not show your love for other children so that other people notice it. Love them but let your love for them be different from your love for your own. The children of other people are different from your own and if they were to be taken to some other place they would become estranged from you; they would no longer belong to you.

*159 221 [223] good shot and I was greatly his inferior. He often killed pheasants.

*159 648 526 Whenever the older people went to town circulating petitions for help we youngsters always went along. We always took our bows and arrows with us for the Whites wanted to see how well we could shoot. Often they placed five-cent pieces on some object at a considerable distance and had us shoot at them. We generally hit a number. I would also let my brother shoot at twenty-five cent pieces that I held between my fingers and he never hit my fingers. We would often make as much as five dollars in this way and this money we always gave to our parents.

*159 22 [131] In summer the Winnebago would return to Black River Falls (Wisconsin). We used to go out with our bows and arrows and stay out all day. At evening

● [861] when we returned we of course always expected to get a scolding and we therefore had a good excuse ready. It really would have been much better had we returned earlier in the day, but we were enjoying ourselves so much hunting that night overtook us when we were still a long distance from home. Often we would not eat anything at all all day, but to that we were accustomed. Sometimes we would go fishing on a stream nearby, forget all about the time, and then return home very late. We got a scolding then even although we had a good excuse.

[P. 88]